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UNITY

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VOLUME LI. CHICAGO, MAY 21, 1903. NUMBER 12

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CONTENTS.

PAGE.
NOTES 179
Russian Atrocities 180
THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.
Education and Civic Loyalty—GEORGE E. VINCENT..... 181
Travel Lighter, O My Friend—EDWIN ARNOLD BRENHOLZ. 182
Emerson—WILLIAM BRUNTON..... 183
Short Emerson Testimonies—FRED K. GILLETTE, JUDSON A. RICH 183
THE CONGRESS OF RELIGION— PAGE.
The Jain Doctrine of Karma—EMLYN LEWYS, B. A..... 184
THE SUNDAY-SCHOOL.—
Chapter xxx. Conscientiousness—W. L. SHELDON..... 185
Higher Living—SMITH BAKER..... 188
The International Educational Series..... 188
THE FIELD—
The Western Unitarian Conference—ERNEST C. SMITH 190
FOREIGN NOTES—
The International Council at Amsterdam—M. E. H.... 191

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1889—FOURTEENTH SEASON—1903

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Erasmus, 1465-1536; **Luther,** 1483-1540; **Henry the VIII,** 1491-1547; Melancthon, 1497-1560; **Calvin,** 1509-1564; **Knox,** 1505-1572; **The Puritans; Fox,** 1624-1691; Swedenborg, 1688-1772; **Wesley,** 1703-1791.

B. Protestantism; Liberal Christianity—Unitarianism and Universalism.

Servetus, 1511-1553; **The Social:** Laelius, 1525-1562; Faustus, 1539-1604; In Transylvania, **Francis David:** in Wales, Jenkin Jones; in England, **Joseph Priestley,** 1733-1804; in America, **William Ellery Channing,** 1780-1842; **Hosea Ballou,** 1771-1852; **Theodore Parker,** 1810-1860.

C. The Enlargement by Art.

The Artists of the Reformation. Duerer, Holbein and the Cranacks; Kaulback's Era of the Reformation (Illustrated).

D. The Enlargement by Science.

Copernicus, 1473-1543; Sir Isaac Newton, 1642-1727; Sir Charles Lyell, 1797-1875; **Darwin,** 1809-1882.

E. The Enlargement by Skepticism.

Voltaire, 1694-1778; Rousseau, 1712-1778; **Thomas Paine,** 1737-1809; Thomas Huxley, 1825-1895.

F. The Enlargement by Literature.

Shakespeare, 1564-1616; Goethe, 1749-1832; Shelley, 1792-1822; Wordsworth, 1770-1850; Whittier, 1807-1892; Browning, 1812-1889.

G. The Enlargement by Biblical Science; The Higher Criticism.

George H. Ewald, 1803-1875; Ernest Renan, 1823-1892; Abraham Kuenen, 1828-1891.

H. The Enlargement by the Comparative Study of Religions.

Sir William Jones, 1746-1794; Anquetil Du Perron, 1731-1805; Champollion, 1790-1832; **Max Mueller,** 1823-1901.

I. The Humanitarian Enlargement.

John Howard, 1726-1790; Samuel G. Howe, 1801-1876; Dorothea Dix, 1805-1887; Florence Nightingale, 1820- ; William Lloyd Garrison; Henry Berg; Susan B. Anthony.

J. Socialistic Enlargement, Applied Christianity.

Robert Owen, 1801-1877; John Ruskin, 1819-1901; Henry George, 1839-1900; Lyof Tolstoy, 1828-

K. The Amelioration of Dogma; The New Orthodoxy.

Bishop Colenso, 1814-1833; F. W. Robertson, 1816-1853; **Horace Bushnell,** 1802-1876; Henry Ward Beecher, 1813-1887; Phillips Brooks, 1835-1893.

L. The New Catholicism; Gropings toward Organization across Denominational Lines.

(*a*) **Orthodox—The Board of Foreign Missions, Young Men's Christian Association, Women's Christian Temperance Union, Christian Endeavor Societies.**

(*b*) **Liberal—Free Religious Association, The Parliament of Religions, The Congress of Religion.**

M. Prophets of Universal Religion.

Immanuel Kant, 1724-1804; **Ralph Waldo Emerson,** 1803-1882; **James Martineau,** 1805-1900.

N. Conclusion and Home Applications.

Non-sectarian churches, social institutions, settlements, etc.

(See Page 191.)

UNITY

VOLUME LI. THURSDAY, MAY 21, 1903. NUMBER 12

A circular setting forth the courses of lectures offered by George Willis Cooke, of Boston, is before us. Mr. Cooke has made himself an authority on all that pertains to the literary history of Concord. He has become the historian and interpreter of transcendentalism, Brook Farm, the *Dial,* and the men and women connected therewith. We do not know whether Mr. Cooke's itinerary will lead him to his old fields in the West, but we do know that the West ought to profit by his research and give a welcome to his interpretations.

Anent the Emerson Centennial, the following from a correspondent will be interesting:

In the Bibliography of Emerson, published in last UNITY, I fail to find the name of Charles Malloy, who held a chair at Harvard I think some years ago, where he gave lectures and published a series of articles in *The Coming Age* on the "Poems of Emerson."

I thought them grand at the time—those interpretations—and did not wonder Emerson thought them the work of the author's life, and was disappointed when they fell upon leaden ears.

And have you noticed Moncure Conway's contribution in the May number of *The Open Court?* One of the best I have seen, though all are good; and such a fine picture of him as a frontispiece.

The *Woman's Journal* speaks of a striking monument erected in France to commemorate the war movements of 1870. The unnamed artist laid aside the swords, the guns, the cannons and the attendant paraphernalia of destruction, and has given instead a pedestaled peasant woman with drooping head, silently wiping away with the back of her hand the tears that are falling from her eyes. He was an artist, indeed; one with the prophet's heart. When asked why he did not give something more ornamental he replied, "This may not be ornamental, but it is true. War is the mourning of mothers."

This is the year of centenaries. Wesley and Emerson are already before the public. June first will be the hundredth anniversary of the ordination of William Ellery Channing, and the friends in Boston are going to set up his statue outside of the church but looking into it, an attitude with various suggestions, all of which are impressive. The church was to him the home of the spirit and his pulpit was his throne. To it all the lines of his life converged. But he was also a churchman in the world, an un-enclosed minister. The Unitarian church has but fractional claim upon him. He belonged to the nation and worked for it; but he belonged more to the race, and he always spoke for it.

We are not disposed to make much of the recent sensational dynamiting of the colored institutional church over which Dr. Ransom is pastor. Doubtless there was some connection between this demonstration of violence and Dr. Ransom's assault on the besetting sin of gambling in connection with the game of "Policy." In a city the size of Chicago there are always many gamblers, but not many of them will resort to dynamite tactics. That so much has been made of Dr. Ransom's "fine courage" in preaching against this sin may be unconscious evidence that the needed courage and the close application of morals to the life of today is not so common a phenomenon in the pulpit as it ought to be.

The Chicago Theological Seminary connected with the Congregational denomination, holds its anniversaries early in May. Twenty men were graduated. Twenty women have been in attendance during the last year. Professor George, the recent "suspect," seems to have been restored to the confidence of the school at least. Professor Curtis celebrated the twentieth anniversary of his connection with the institution, and Dr. W. Douglass Mackenzie, the stalwart Scotchman, severed his connection in order to accept the presidency of the Hartford Theological Seminary. Dr. Mackenzie is a strong man. A stern Scotch spinal column well filled with Calvinistic lime, has been made elastic by a goodly diet of general literature, modern science and interest in civic problems. It will be interesting to watch developments at Hartford under his direction.

The *Advance* for May 15 has an interesting article on "Home Life in England." It is a glimpse of "house-keeping across the sea." Like all other articles written by foreigners on wheels, it is to be taken for what it is worth, for here, as elsewhere, the observer sees what he is prepared to see. But here are some suggestions good for American homes, and if they are not true to English life they ought to be. "The children are content with the companionship of each other. In the main, they stay at home. Very little satisfies English children." "The children in English homes receive much more instruction in the Bible than is given in the average American home." "There are no pert girls and no impudent boys." "Perseverance is a characteristic of life in an English home." "Much more attention is paid to the fine courtesies of life in England than in America." Let not America resent the criticism by snarling back "You're another," but let it strive to prove groundless the invidious comparison.

The *Inquirer* for May second is a double number of thirty-two pages, loaded with the reports of the eighth triennial meeting of the "National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-Subscribing or Kindred Congregations," held at Liverpool April 21-

24. Our American readers will smile at this burdensome title, and still, in view of the incoherent and complex conditions of the non-established churches of England, the name is justified. Emerson advised the using of the name of God economically and multiplying the synonyms. This would be good advice to the Unitarians of today, as it is good advice to all those who seek to characterize in words progressive and limitless things. "A Plea for a Worshipful Church;" "Obligations of Social Work;" "Forgiveness of Sins" and "The Law of Reconciliation" were among the topics discussed. The Conference sermon was preached by J. Estlin Carpenter on "The Church of the Living God." Like everything from his pen, it displays spiritual insight and ethical loftiness. Speaking of the new "Problems of the Kingdom" which the church is called upon to settle, he says the church can at least labor to "convince us that we are called upon to make the world of modern industry and politics a fitting scene for the life of the sons of God."

We are glad to print in our news column the report of the Western Unitarian Conference from the pen of Rev. E. C. Smith, of Hinsdale. The report, we hope, will be re-enforced by further comment on the part of others who were present, and the publication of such articles as may be placed within our reach. From all accounts, the Conference at Milwaukee was gratifyingly noble. It would seem as though this session was loyal to the high traditions of the Western Conference, which are those of high intellectual search for the foundations of universal religion, the fundamental religious needs of the soul and a persistent quest for widening the lines of fellowship and realizing the unrimmed companionship that goes with the truly spiritual religion. It is ever the opportunity of Unitarianism to demonstrate the truth of the great text, "He who seeketh his life shall lose it; he who loseth his life shall find it." When the Western Unitarian Conference confines itself to the tasks of denomination-building and assumes that it has a peculiar constituency already differentiated to do a peculiar work and tries to take its place heroically among the ranks of the sects in sectarian work it misses its finest inspiration. The most progressive sect of Buddhists that was represented at the Parliament of Religions was represented by its Japanese representative as having for its motto "Kill Buddha," which he interpreted as an attempt to get away from the tyranny of traditions, the fetters of names and the boundaries of statistics in order to realize the spirit of Buddha and advance the life of mercy and helpfulness, which is the soul of Buddhism. There are many western sects who may well seek a restoration of their lives and an increase of power on similar lines. We congratulate our Unitarian friends in the West over the new generation of workers who are finding their courage and their opportunity in facing the future and seeking the synthesis of social forces, rather than the analysis of theological dogmas.

Russian Atrocities.

There are no degrees in such outrages as have recently been perpetrated in Russia against the Jews. There is no palliation in numbers. One slaughtered babe, one desecration of the sanctities of home and of woman, one brutal assault upon an aged and innocent person, is the initiative of what an indefinite multiplication is simply a matter of circumstance or opportunity. The crime is the same.

The minimum of figures, then, calls for universal indignation and international resentment. When such an outrage is committed in a far-off corner of the civilized world, the agony is local, but the disgrace is universal. It is not fair for sister nations to throw up their hands in holy horror while they stand by in abject indolence and servility and cry, Lo, Russia!

We have but little use for warships and for cannon, and the best argument to justify our distrust of and contempt for this much vaunted "armament" is found in the fact that the very "emergency" which would give them moral significance fails to stir a single pennon on any one of the mastheads that decorate the battle-ships of our terribly armed civilization. Had Russian impudence or greed captured a German fishing smack or an American craft loaded with sugar or petroleum, there would have been plenty of bluster and hot demand for retaliation. But here is a flagrant violation of the rights of man, an arrogant defiance to the fundamental laws of society and civilization, and the most that seems to be expected of the civilized world is to contribute a few dollars to a "relief fund" to be expended in the interest of the unfortunate survivors.

What is diplomacy for? Why have a code of international laws? Aye, what is Christianity for? Why talk of missionaries and education, if we have no enginery that can be brought to bear, not upon the ignorant, superstitious and passion-driven peasants who perpetrated the foul deed, but upon the boasted culture, the refinement, the aristocracy, the universities and the thrones of the world that look on with a vacant stare in idiotic imbecility. Nay, that drove the poor slaves of their philosophy on to the fell work. This is not the work of a few humble fools living in far-off Kishineff, but it is the logical result, the legitimate fruit of two foul errors still fostered in the colleges of the world, nurtured by the teachers of religion and protected by the laws of republics and empires alike, the errors of race pride and religious conceit. In plain words, the arrogance of blood and the astounding pretensions of theology are responsible for these fiendish outbreaks that reach from the negro-lynching in the United States to the Jew-baiting in Russia. There is no remedy for these atrocities save that found in the slowly formulated conclusions of science and the everlasting declarations of religion as voiced by earth's noblest prophets and holiest seers, viz., that the arrogance of blood, the conceit of race, is a poor social fiction, unwarranted either by philosophy or history, by theory or by fact, and that the arrogance of theology, the conceit of a "chosen people" and a "saved

few" set over against the "damned many," is a relic of barbarism, an heirloom of ignorance.

Any attempt to make permanent the fluid lines of race and to make organic by legislation and social decrees lines surveyed by theological prejudices, Christian conceit or Jewish clannishness, is to bargain for wrong and violence, to foster hatred and narrowness.

In Russia and in America the superlative outrage is not against Jew or against black man, but it is against humanity, against civilization. And by far the greater sufferers are the perpetrators of the outrage, rather than the victims of the same. Our neighbor, the *Reform Advocate,* is not right, however, pardonable the rhetoric may be under the circumstances, when it says "The Jew has no friend save his brother Jew." The truth is, the Jew has no friend in the realms of Judaism or Christianity who does not labor for that cosmopolitanism that recognizes the oneness of humanity, the essential unity of the race. Any attempt to perpetuate lines by social exclusiveness, industrial aristocracy or marriage restrictions, is bargaining for intolerance farther on. It is planting the seed of the tree that will grow violence.

As we have often urged in these columns, a Jewish ghetto caused by Christian intolerance makes shame for the Christian; a ghetto perpetuated by Jewish preference or pride makes shame to the Jew.

The only remedies that will prove effective in the face of these humiliating cruelties are those that seek to obliterate the sectarian spirit and race pride. The Russian outrages were born out of the conceit of theology on the one hand and the pride of race on the other.

Let responsibility be placed where it belongs—at the door of the competent. The universities and the churches, preachers and professors, legislators, presidents and kings, will do well to look to their hands, for they are stained with the innocent blood that has reddened the streets of a Russian village. This is not an "emergency," but a symptom of a permanent condition. It is an index of an attitude of mind fatal and fell.

Hymn.

"When Wilt Thou Save the People?"
—Ebenezer Elliott, 1831.

When wilt Thou save the people?
  O God of mercy, when?
Not kings and lords; but nations!
  Not thrones and crowns; but men!
Flowers of Thy heart, O God, are they;
Let them not pass, like weeds, away,
Their heritage a sunless day.
  God save the people!

Shall crime bring crime forever,
  Strength aiding still the strong?
Is it Thy will, O Father,
  That man shall toil for wrong?
No! say Thy mountains, No! thy skies;
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs.
  God save the people!

When wilt Thou save the people?
  O God of mercy, when?
The people, Lord, the people,
  Not thrones and crowns, but men!
God save the people; let them share
Childhood and love with angels fair;
From sin and bondage and despair,
  God save the people!

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

XII.

Education and Civic Loyality.

By George E. Vincent.

In 1803 Sidney Smith wrote of the French: " . . . . . they must live for a century in that state of perilous uncertainty in which every revolutioned nation remains, before national liberty becomes feeling and habit as well as law; and is written in the hearts of men as plainly as in the letter of the statute." Here lies a deep truth of political and social philosophy. Unreflective, emotional response to fundamental traditions has been a constant demand of social groups from primitive hordes up to great modern nations. This group domination is most conspicuous in time of peril when unquestioning loyalty is enforced by every device of social control. "Traitor" is a term of fearful portent, and carries with it the severest of penalties.

But the tendency of the times is away from these periods of special pressure upon the individual, who is now more likely to be cleverly cousined by a multiplicity of influences and suggestions into conformity with group standards. He is not conscious of conflict between his own interests and those of his community or nation, because in reality such a distinction is rather artificial. He incorporates in himself the influences which play upon him and usually mistakes these suggestions for his own ideas and convictions.

The school plays an important, though by no means predominant, part in this molding of the growing citizen to a local and to a national type. The school is becoming self-conscious in this matter of civic education, and there is much demand for the "teaching of patriotism." This is a somewhat intangible task, and it is far from easy to devise methods for such instruction. "Americanism" is a label for a vast variety of rather vague virtues which are in danger of getting translated into terms such as liberty, equality, democracy, opportunity, individualism, enterprise and many more barren and abstract notions of little precision. Teaching in these dry and detached terms is likely to lead to logomachies rather than to loyalty, or it may inculcate a kind of cant which later on is seen to be full of "hypnotic lies."

Again, the ritual of the flag has its limitations. There is a kind of religion of the national emblem, valuable in its way, yet ethically often coming to much less than its advocates assert. The saluting of the flag by bodies of children who repeat a pledge of devotion and loyalty is an interesting bit of symbolism, a form of ritual, but like all other such forms, its value lies in the meaning which the participants read into it. This sort of thing may be a vehicle of expression for a high idealism, or it may be merely a perfunctory formality. It may foster patriotism, or it may fix a kind of national bigotry.

The teaching of civics is another device of which much is made. Valuable information as to the structure and functions of government, local, state and national, may be communicated to pupils without materially affecting their emotional attitude toward the community life. That is, there is nothing in the information itself which inevitably involves a quickening of the sense of devotion which we call patriotism.

History is usually counted upon to inspire the proper feeling toward the country. Here concrete facts, anecdotes, stories, persons, give opportunity for clear pictures and give occasion for appropriate feeling. Approvals and dislikes, loyalties and antagonisms,

spring up. Even under the most mechanical system of teaching something of this kind must occur. While a sympathetic or dramatic instructor may make vivid and enduring these instinctive feelings, yet even here the danger is that love of country will be confused with hatred of other nations; that a sort of swagger and strut will be developed, rather than a glowing enthusiasm for the virtues and bravery of national heroes, for the vital principles of national being.

Those who demand the teaching of patriotism seem likely to forget that loyalty is a matter of growth from narrower to wider relationships. It is a mistake to try to develop a national patriotism except through the sense of loyalty to family, comrades, neighborhood and community. There is much danger of identifying patriotism with a sentimental and often bumptious national pride. The American citizen comes in contact first with the organized political institutions of the community in which he lives. Concrete and practical patriotism must concern itself with the honest and efficient administration of community affairs. It is a delicate thing for the school to deal with such matters as bribery, "political pull," manipulation of primaries, confusing of issues, combinations between ostensibly antagonistic machines. Yet the feeling which the young American has with regard to such matters is of vastly more importance than his emotions about the battle of Bunker Hill or the Boston tea-party, or the fight off Santiago. If he comes to regard political chicanery as "smart"; if he secretly admires the shrewd and successful trickster whose chief virtues are fidelity to his political friends and a "beautiful home life," it makes little difference whether he can glibly recite the phrases of Americanism, or salute the flag and repeat pledges of loyalty.

On the other hand, if the young citizen-to-be acquires a spontaneous admiration for men who serve the community faithfully and fearlessly, who scorn deceit, who exalt justice, who prefer the common good to private advantage, he may be trusted to read into the forms of national patriotism a true and sound idealism. Upon the admirations and emulations which get themselves fixed in the emotions of these early years will largely depend the type of patriotism to be developed in the rising generation. Neither school, nor home, nor church can rise far above the ethical level of the community, but they can rise far enough to give the steady onward impulses which make for progress.

Virtues, political and social, cannot be taught in the abstract. They have no potency until they are translated into concrete men. So the ideal school must be a pantheon of great and noble personalities, from past and present. The heroes of the nation and of other countries must rise before the minds of pupils and set their pulses bounding with generous enthusiasm. Thus little by little is built up in the growing youth a sense of his country's meaning and purpose. Thus the abstract terms, equality, liberty, justice and the like, begin to get a vivid meaning. So, too, ideals of national aim and destiny begin to take form and to inspire high hope and large resolve. This is the time when protection from the modern cynicism of "practical politics" is most vital. If only these generous impulses can be fixed in conviction and habit, they become enduring elements of character and, under the control of reason, form the basis for sane judgments and wise actions.

For patriotism is reflective, as well as emotional. There are those who are seeking to develop a type of unthinking, uncritical adherence to all that can be called American. This is a sort of recrudescence of the old "my country, right or wrong" doctrine. Some faint-hearted folk see safety only in rearing a generation of bigots who will be so automatically trained to shout and follow the band, to believe unquestioningly that whatever is American is right, to be so absorbed in a vainglorious national pride that they will give no heed to the pressing and perplexing problems of the time. This anaesthetic form of patriotism is to be combatted by all who still believe in the fundamental principles of democracy. The people cannot be drugged; they must think more, rather than less. With sound feeling about the fundamental virtues—the common virtues—of truth, honesty, justice, public service, loyalty to community—with such feeling guided by habits of reflection, the American people may be trusted to work out their destiny. But those to whom the higher, nobler tradition is intrusted have a task which demands vigilance and tireless labor. The heavy downward drag of selfishness, materialism, cynicism, political hypocrisy, must constantly be counteracted. The vital point lies in the early emotional approvals and admirations of childhood, the protection and strengthening of this idealism until it has achieved a permanent growth; the fostering of a habit of reasoning which shall control and guide generous and noble impulses into sane and progressive conduct. All the devices of the school have value as means to these ends, but like other devices, without an inspiring purpose and clear ideal they become mere mechanism.

A progressive nation must secure two things, then. It must make its best tradition "feeling and habit"; it must insure solidarity by having its laws and its virtues "written in the heart of men"; it must mold to the type and maintain permanence and continuity. Most of the devices of the school are now concentrated upon this task. The demand for the teaching of patriotism comes largely from those who see this need. But we need no testimony frim biology to convince us that progress depends on variation from the type. If, as a nation, we are not only to maintain ourselves, but are to advance to a higher plane of civic righteousness, we need citizens who think for themselves, who refuse to be deceived by phrases, who translate past achievement into present responsibility. To this end the early emotional habits of childhood must be guided and controlled by reason. Individuality, variation from type must be encouraged in high school, college and university. The earlier years must lay stress upon sound elementary feelings, approvals, emulations, the "sense of oneness with our kind"; in the later stages of education, analysis, reflection, principles, individual responsibility, should be more and more developed.

Travel Lighter, O My Friend!

I am dreaming of the years
When there won't be any tears
  Over all the broad earth's face.
When we'll each one try to show
Only kindness as we go
  Daily onward on our race.

Maybe you will have to go
Just a little, trifle slow,
  Lest you trip up some weak brother.
What's the diff'rence—there's the goal
Must be reached by every soul
  Today—tomorrow, or some other.

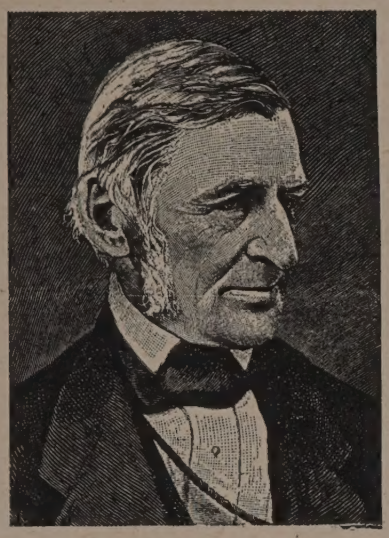
Travel lighter, O my friend!
Gold bags never yet did send
  A *victor* past that goal-post.
He who paus'd to raise the fallen
Leap'd the gulf that you must crawl in.
Now he leads the whole host.

EDWIN ARNOLD BRENHOLTZ.

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



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XIII.

Emerson.

The world is new with manhood sweet;
From age to age new gifts we meet;
Each century brightly shows its own
To be forever loved and known;
They rise as stars in darkness drear;
They seem like sunshine gleaming here
And all the while our spirits feel
They further good in good reveal;
They break the bonds of outworn creed;
They meet the present moment's need;
They show the soul, without pretense,
The grandeur of inheritance!

And so our day, and so our land,
Can hero hearts and minds command;
And so our history makes bright
The names in which we have delight.
Our Emerson does thus appear,
In spirit pure as one most dear,
A thinker with the Plato brain;
A singer with the poet's gain;
A man who helped his fellowmen
With honeyed lips and golden pen;
But better yet with life as clean
As ever summer flowers have seen,
He was continuance of the thought
The prophets have in beauty brought,
That man is near the pure and blest;
That man in God has joy and rest;
That man must strive himself to be
Deep as the sky, strong as the sea,
Nor cower or quake in this wide earth
Since he to conquer it had birth;
That all of nature he must claim,
Bequeathing worth to his high name.
A living soul is he to live—
In inspiration God doth give
A monarch of the ways of time
And reaching on to realms sublime!

Our prophet preached this gospel true,
Then in his life brought it to view,
And in himself showed forth the word
So that we knew the thing we heard:
We knew it could be lived in sooth
By gentle age or ardent youth.

And now we turn the leaves of time
To read his record like a rhyme,
And sense Homeric beauty's here,
And voicings of our manhood clear;
We hear the music sweet and low
Into an organ grandeur grow!

We praise him for his gentle grace;
We praise him for his power and place—
Our Emerson, the Concord sage;
There stands his name on fame's bright page;
A man in man's simplicity—
For all the race in love to see,
Assured by sight that he's their friend
And still must be, world without end!

To have such friendship of the skies
Begets in us his enterprise;
He is reborn and lives anew—
In us his brotherhood so true;
And this the reason why today
We greet with joy this child of May!

William Brunton.

Short Emerson Testimonies.

FROM FRED K. GILLETTE.

You ask for short Emerson testimonies. To me Emerson has been the prophet-teacher of the era of absolute faith; the Reconciler, whom he predicted but was too benignly impersonal to recognize in himself. In the Divinity Class Address will be found the center of his sense of mission. The center of that center is in the words of unparalleled beauty: "One man was true to what is in you and me. Jesus saw that God incarnates himself in man and evermore goes forth anew to take possession of his world."

Two most perfect things have been said of Emerson. One, the words of Oliver Wendell Holmes: "An iconoclast without hammer, who took down our idols so tenderly that it seemed an act of worship."

The other—I have not the author—: "Emerson cut the cable that bound us to traditional thought and gave us to the glories and dangers of blue water." To these might be added Herman Grimm's summing up: "Emerson understands men and loves them."

FROM A. JUDSON RICH.

It was at a conference at the Hollis Street Church in Boston, a year before his death, that, stepping into the vestibule at the close of the meeting, I saw Emerson standing by the inside door, anxiously peering into the audience room awaiting the coming of his faithful attendant, his daughter, Ellen, who had stepped in to speak to a friend. It was a pathetic sight,—that once master mind, commanding rapt audiences, now seeking as a child the hand of a protector lest he find not his way to safety. I stayed near him and put my hand lightly upon his arm till relief came. I wanted to touch the "hem of his garment." I had not seen him for twenty years. Then it was in Music Hall, when he read a poem. I think it was on the occasion of Everett's great appeal to Boston to rally to the support of the government in sending recruits to the war. The orator had the platform arranged for stage effect,—the children, the women, the old men and the young men in separate places,—and to each of these classes he directed a part of his peroration, at the close of which the audience gave unwonted applause. Emerson, as I remember, stood down on the floor under the platform, and in the simplest manner and with a voice I failed to hear, read monotonously his poem. No one seemed to be edified by it. All were anxious to hear the oration. But the one has decreased and the other increased. Everett and his sort of eloquence and greatness have had their day. The meretricious in speech and effort for effect in oratory have ceased to interest. Time is settling the problem of greatness with these two great personages. Everett had not the genius of immortality. His influence was the glare of the glow-worm while Emerson is a sun that sets not, an influence that has in it the voice of the gods. It will shine on as a star in the heavens of humanity and will con-

stantly kindle anew the love of human hearts, as his divine and inspiring genius shall make its way through thankful and adoring ages. I am reading his works anew,—have just read his Essay on Montaigne, a marvelously kindling picture in word-painting, full of insight and philosophy. He makes a new and larger horizon for every character or subject he touches, his own horizon is so all-embracing. Rising from the study of Emerson one feels the greatness of his own being and the worth of human life. Thus he makes me nobler.

The Congress of Religion.

THE JAIN DOCTRINE OF KARMA.

ADDRESS DELIVERED BEFORE THE CONGRESS OF RELIGION HELD AT STANFORD UNIVERSITY, MARCH 14, 1903, BY EMLYN LEWYS, B.A.

"Whatsoever a man soweth that shall he also reap." This is the essential meaning of the doctrine of Karma, a doctine common to all the religions of India, but receiving different interpretations in each.

According to the Jain philosophy, a full appreciation of the nature and working of Karma depends upon a right understanding of two fundamental principles; (1) the universe is composed of an infinite number of existences, sustaining definite relations to each other and acting in accordance with the qualities peculiar to each, or in accordance with laws; law being understood in this connection to mean the mode of action of existences necessitated by the qualities peculiar to each, not as a mode of action imposed by an outside law-giver. Each atom of the physical universe is regarded as an individual thing,indestructible and eternal. The indestructibility of anything which really exists, is a fundamental Jain principle. (2) The phenomena of consciousness, perception, thought, feeling, will, etc., are regarded as activities of something different from matter. This something is called Jiva, or soul. The essential nature of the difference between soul and matter is illustrated as follows: The various states of matter are referred to various forms of vibration. When we hear a sound, a vibration is set up in the ear; this produces a vibration in the auditory nerve; this, in turn, produces a vibration in a certain area of the visible brain substance; finally the subtle forms of matter in the brain are also set in motion, but however fine and subtle matter may be conceived to be, the only thing it can do under the circumstances is to vibrate in a particular way. In order for this vibration to be interpreted as *sound*, it is necessary to introduce something which can *know*. States of consciousness, as knowing, feeling, etc., must be states of some *thing* or *reality*. The soul, therefore, or whatever you wish to call it, must be a reality. Moreover, it is perceived to be a single reality, just as an atom is a single reality, a unit. A conscious being could not be two conscious beings at the same time. Thus, if the atom is regarded as indestructible because it is a reality, the soul also, for the same reason, is indestructible. That which is indestructible is eternal, without beginning and without end.

If the soul is eternal and uncreated, its present character or state must be the product of its past activities. At present we find ourselves acting through the medium of physical bodies, which are manifestly a source of great hindrance to the higher activities of the soul. We are reduced to sleep, semi-unconsciousness, a good part of every twenty-four hours; only by diligent effort do we save ourselves from disease and pain, and in the end inevitably succumb at the hour of death. Were the soul freed absolutely from connection with matter, it would exist in its pure state, and its qualities, knowing, feeling, willing, would experience [illegible]le; in other words, its state would be one of omniscience, supreme bliss and power. Once in this condition it could never again come into physical incarnation. From this it follows that the soul is always mixed with matter until the perfect state is reached. This leads to the strict, technical definition of Karma as taught by the Jains, viz.: Karma is the finest form of matter which a soul attracts to itself by virtue of certain forces inherent within itself. These forces are themselves Karmic. The soul attracts this fine form of matter to itself simply because it is already in a Karmic state. Although the soul is in this condition the Jain believes the Karma can be shaken out, or burned up, so to speak, by cultivating the pure qualities of the soul—the spirit of kindness, compassion, love; by meditation on the arhat or perfect state, by observance of the dharma, or rules of conduct, the practice of self-control and righteous conduct in general. We know we can evolve; it is a fact in the experience of all, so by continuing those efforts which improve the character, it seems reasonable to believe that all the Karma might ultimately be worked out and the soul reach liberation.

The most important standpoints from which Karma may be studied are first, the nature or effect of Karma; second, how it is generated, or the causes of Karma; third, how it may be worked out. As to the first, Karma is divided into eight main divisions: (1) Jnanavaraniya Karma, or knowledge obscuring Karma; (2) Darshanavaraniya Karma, or perception obscuring Karma; (3) Vedaniya Karma, or that which causes physical pains and pleasures; (4) Mohaniya Karma, or that which produces emotional intoxication, anger, pride, deceit, greed and the other passions; (5) Ayuh Karma, or that which determines the duration and stage of the next life; (6) Náma Karma, or that which causes the various personal characteristics, as shape and qualities of the body, color of the hair, etc.; (7) Gotra Karma, or that which determines the family and social surroundings; (8) Antaraya Karma, or obstacle producing Karma, that which prevents the effective exercise of the will. Counting the subdivisions of these eight principal kinds of Karma, we have a total of 158 different Karmas, making an exhaustive analysis of the constitution of living beings.

The causes of Karma are grouped under four heads: (1) Michyátva, obstinacy or inability to assume right relations to other beings; (2) Avirati, lack of control of the mind and body; (3) Kashaya, wrong desires and emotions; (4) Yoga, activities of mind and speech from the standpoint of their truth or falsity; also, mere bodily activities. The subdivisions of these raise the total number of Karmic causes to fifty-eight. Every phase of wrong attitude toward the truth, of defective control of mind and body, of improper activities, mental and physical, are here set forth.

In working out Karma scientifically, special methods are employed, based on the three "jewels," right knowledge, right belief and right conduct. Among these, special rules are given for the practice of concentration, designed to assist in purifying the character.

The Dharma, or rules of conduct, is regarded from two standpoints; first, the external or visible signs—the conduct itself; second, the internal state, or purity of the soul, which should accompany the conduct and without which righteous conduct becomes mere hypocrisy. All true dharma must be based on dayá. Under this term is included all such words as compassion, kindness, forgiveness, love, etc. This spirit the Jains extend toward all living beings, not merely to human beings; for have not we ourselves evolved from the lower forms? Thus we see that the first step on the road to perfection is non-injury to other beings, or cultivation of the spirit of dayá.

In regard to right knowledge, the Jains define three

stages; first, perception, developed into analysis; second, synthesis, ascertaining the unity in that which has been analyzed; and third, the soul takes a definite and right attitude to the knowledge thus gained, an attitude which will effect a change in the soul for the better. In the first stage, perception may be correct regardless of morality; in the second stage, correct synthesis can only be reached by those whose feelings and desires are right; and the third stage is reached only by those who make right determinations in regard to the subject and act thereon. In pursuance of this principle the Jains are in the habit of taking vows, unalterable resolutions, in regard to their conduct. In this manner definiteness of moral character and great strength of will are rapidly developed. In our own experience we know that he who forms resolutions and carries them into effect develops strength of character, while he who knows the right and neglects to act upon it stupefies his moral nature. The vows vary in strictness to suit persons in different stages of development, ending with the five great vows of the monk, which are: (1) non-killing, (2) non-lying, (3) non-stealing, (4) chastity, (5) to call nothing his own. Only those who have taken these vows are accepted as religious teachers by the Jains.

The vows of the layman are less strict and comprehensive than those of the monk. The monk gives up all forms of killing, falsehood, taking of that not given by the owner, sex passion and property owning; but the layman only gives up the grosser forms of these, and his resolutions are variously modified to suit individual cases. The Jain never takes any of these vows, or unalterable resolutions, until he feels competent to carry them into effect. They are taken publicly in the presence of other members of the community, and with rare exceptions are carried fully into effect.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XXX.

CONSCIENTIOUSNESS.

Proverbs or Verses.

"Sell not thy conscience with thy goods."

"You may often feel quite heavily on your back what you take lightly on your conscience."

"There is a policeman in every man's conscience; you may not always find him on the beat."

"A quiet conscience sleeps in thunder."

"Conscience often stops at a mole-hill and leaps over a mountain."

"A little stone may upset a large cart."

"A pebble in the streamlet scant
Has turned the course of many a river.
A dew-drop on the baby plant
Has bent the royal oak forever."

"He that contemns little things shall perish little by little."

"My conscience has a thousand several tongues."—*Shakespeare.*

Dialogue.

It is a pretty long word that we have for a subject to talk about today and you may not know just what I mean. Watch me first as I write it down.

It begins, you see—C-o-n-s-c-i-e-n: what is it going to be, do you think? "Conscience," you suggest? Yes, it has something to do with Conscience. But it is a word twice as long.

We will go on with it now: C-o-n-s-c-i-e-n-t-i-o-u-s-n-e-s-s. There it is. You know the word, even if it is a long one. But what does it mean?

"Why," you tell me, "it implies obeying one's conscience; doing what one's conscience tells one to do." Yes, I answer, but rather hesitatingly, as you observe. It may mean more than that or less than that or just that, according to circumstances.

Suppose, for instance, you were to hear of a man who had been tempted to steal $1,000 because the money had been put in his way, and it was easy for him to carry it off. Now if he refused to give in to the temptation and did not steal the money, would you say he was a conscientious man?

"Yes and no," you answer. Why do you put it in that way? I ask. "Because," you explain, "he might obey his conscience under a big temptation like that, and yet not be what we should call conscientious."

But why so? He had obeyed his conscience and would not steal all the money. "True enough," you add, "but that was a *big* temptation. He could know plainly that it meant stealing, that it was robbery, and that he would have to go to prison if it were found out."

You think, then, that resisting a temptation in fear lest he might have to go to prison if he were discovered, would not be conscientiousness? "Certainly not," you insist.

Suppose he were perfectly sure that he would not have to go to prison, because he would not be found out, what if under those circumstances he refused to submit to the temptation? In that case he would be obeying his conscience?

"Yes?" You mean, then, that he would be a conscientious man? "No, not necessarily," you continue. Why not? I ask. "Because," you reply, "it's a *very* big thing or a *very* wicked thing which he has been tempted to do, and he may find it easy to resist such a big temptation.

How would it be, for example, if an employer was engaging a young man for work, where the employer would have to put a great deal of trust in the one whom he engaged, because there would be much temptation. If, now, he were told that this person had had an opportunity to steal $1,000 without being found out, and had not done it, would he feel perfectly safe in employing the young man. "No, not by any means," you answer. But why not? Did he not have the fact before him, that the person could resist temptation?

"True," you exclaim, "but a person may be able to resist a big temptation like that, and not resist a little one." You do not assume, then, that obeying one's conscience in important matters always shows that one is a conscientious man? "No, indeed," you tell me.

Then how do we usually apply these words, "being conscientious," if it is not with regard to resisting temptations to steal large sums of money? "Why," you point out, "we use the word rather with regard to the person who has the habit of 'being strict' about small things, the very small temptations rather than large ones."

What is the phrase I just heard from you, which you have not used before; something about "being strict." What do you mean by that? Usually we employ these words with other people, insisting that they shall do just as they have agreed to do or what we demand that they shall do. Can it imply more than that? "Certainly," you assure me, "it can mean 'being strict' with one's self."

In what way, for instance? "Why," you continue, "one might be careless about compelling one's self to do everything one had intended to do, about keeping one's resolutions *exactly*, and so overlook one's resolutions in small things."

You think, then, that one can be strict with one's self, just as one can be strict with other people? Which comes easier, do you suppose? "Oh," you tell me, "of course it would be easier with other people than with one's self."

And what kind of a habit are we considering when we talk about being strict with one's self? "Conscienticusness?"

Do you think that a boy or girl, or even a grown man or woman, could pass for being a good sort of a person,

be called a good boy or a good girl, a good man or a good woman, in a general way, and yet not have this habit of being strict with themselves or "being conscientious?" "Perhaps, in one way," you reply.

How is that possible? "Oh," you continue, "there is a way of being fairly honest and strict in the presence of others or when other people are around, and yet being rather careless or less strict when one is altogether by one's self."

I am afraid that is true. Some persons may pass for being really good, trustworthy people, while, after all, in the long run, they prove otherwise, because they have not that habit of being strict with themselves when they are alone.

As a rule, which do you fancy is the easier, to be conscientious when others are looking at you and know what you are doing, or being conscientious when no one is there to see you or watch you? "Why," you admit, "it comes harder when one is all by one's self." Why? I ask again.

"Oh, for one reason," you answer; "because when we are alone we are not concerned by what other people may think of us in case we are not very strict about what we are doing."

Note to the Teacher: In a subsequent series of lessons dealing with "The Home" we take up the subject of "Eye-Service," in connection with the lesson on "Obedience." Hence while we start this theme in the lesson on "Conscientiousness," perhaps it will be well to avoid the term "eye-service" and let it come in with the future lesson in the "Home Series." On the other hand, too much cannot be said in a roundabout way with regard to this point of being strict with one's self when no one is watching.

Can you tell me of any way by which a person could be careless and not show conscientiousness, even while such a person would resist big temptations? Do you suppose it ever happens, I ask you, that a person could steal, without really thinking or knowing that he was stealing. "Yes," you reply, hesitatingly.

In what way, for instance, would you suggest? "Why," you explain, "one might borrow something, as was pointed out in a previous lesson, "and then forget to return it, because it was a very little thing."

You mean that it would be stealing just the same, even if it was a little thing? "Yes, in a sense, it would," you answer. Could a person actually return what he had borrowed, and still be guilty of any stealing?

What if the thing we have borrowed has been slightly injured, just a very little, and we return it without saying anything about it. What do you call that? "Oh," you say, "it would be a kind of a deception." Yes, but anything more? "It would be mean," you assure me.

True; anything further? "Yes," you admit, "it would be a kind of a stealing." Quite so. Now do you see how one might steal in such a small way?

"True," you add, "but the person would know what he was doing." Are you sure, however, that this always happens? What if a person should borrow something and injure it, and forget all about it when returning it?

"Yes," you admit, "but that would not be exactly right, it would show that such a person was not very strict with himself if he could injure what he had borrowed and then forget all about it." What would be the trouble, then? I ask. "Why," you explain, "it would show that he was not a very conscientious person."

You see, we are coming to the point I have been talking about; how one can be strict about important things and not conscientious about small things, so that one can even steal without thinking about it, or knowing that one is stealing.

Do you think it ever might occur, for instance, that a person would go and take some little thing from a brother's or sister's room and forget to return it, or even lose it? "Yes, that might happen," you say. But would it be right? "Why," you add, "if it were a very small thing, what would it matter?" True, I answer, but it was something that belonged to another, even if it was a little thing. What ought he to have done?

"Oh," you suggest, "he should have gone and asked his brother or sister, to begin with, before taking the thing." Do you think that we may injure the things belonging to our brothers and sisters, without intending to, exactly, just by being careless? "Yes," you admit.

And what would you call that? Is it honest? "Not exactly," you answer. But would it be real wicked? "Why," you say, "not so *very* wicked, because we all use one another's things more or less in the home." But if it happened to be something belonging to you, would you care?

"Yes," you assert, "in that case you certainly would." How would you feel about it? "Oh, rather indignant," you say. And why? I ask. "Because," you assure me, "we should feel as if it were not quite fair for any one else to use our things in that way and injure them." It would be a kind of stealing, then, would it?

And if brothers and sisters do that sort of a thing, what good habit have they failed to cultivate? "They are not strict with themselves," you assure me.

As to this kind of conscientiousness, is it an easy habit to acquire, would you say? Do you think it would be easy for a person to be conscientious? "You doubt it," you reply.

But why should it not be as easy to be strict as to be careless, to do the right thing as well as to do it about half right? "As to that," you say, "if one is conscientious, one has to be watching one's self all the time and it is tiresome."

You assume, then, that it is a trifle irksome to be very conscientious; that it comes a little hard to be strict with one's self all the time. It may be you are right, and perhaps that is the reason why many persons are not so very conscientious.

When, however, we know a person who is very strict with himself, a person who is very careful about the little things in the way he deals with others as well as with himself, how do we feel in regard to him? Do we trust him more than others, feel safer in leaving him with our things or letting him have our things to use. "Yes, indeed," you assure me.

Then conscientiousness, after all, makes people trust us more, does it? How about ourselves? Do you think it makes any difference about our being able to trust ourselves?

You would say, I suppose, that if a person resisted a big temptation, his conscience stopped him. You mean by this that he felt in the presence of such a temptation as if he ought not to give in or do what he wanted to do at that moment?

But when one is not very strict with one's self about the little things, and forgets, for instance, the fact that he has injured something which he borrowed from another, why does not his conscience influence him and remind him? Why did he not feel a little uneasy when he returned that thing which he had borrowed?

"It may be," you explain, "he had done it so often that the uneasy feeling wore away." You mean, that one can be careless with one's self until by and by one fails to have uneasy feelings over the neglect of small duties. "Yes, surely," you answer.

I wonder, by the way, if you have ever noticed how certain persons fail to be conscientious with regard to their promises. Do you think it might happen that a man would keep his important promises and yet be very careless about the little ones? "Why," you assure me, "if he was careless about the little ones, by and by he would become careless about the big ones."

This is true enough. But is there not a kind of promise which one sometimes gives without saying it outright in exact words? For instance, you and I talk together about something, and from the way you speak

I come to understand that you intend to do something or will do something, and you know that I have this understanding. Yet you have not said it in just so many words.

Now in that case, what would the conscientious man do? "Oh," you explain, "he would try and live up to this understanding, even if the promise had not been given in exact words.

But how would the other person be inclined to act? "Why," you point out, "he might perhaps be strict about keeping his spoken word or downright promise, but yet be very careless about those 'understandings,' as we call them; those agreements which we enter into sometimes, without making actual promises in words."

Points of the Lesson.

I. That being conscientious means being strict with one's self—especially in small matters.

II. That the man who does not give in to a big temptation, may yet not be a trustworthy man.

III. That the test of conscientiousness is in the way one deals with minor temptations.

IV. That being conscientious means being strict with one's self when one is alone, or when one's conduct may never be found out.

V. That being conscientious implies taking unusual care in the use of other persons' things.

VI. That conscientiousness means great care in keeping one's exact promises, even in what one implies in one's promises.

VII. That being conscientious in everything, small and great, gives one further self-respect and makes one trustworthy in the eyes of others.

Further Suggestions to the Teacher: We have started a subject in this lesson, which might be carried on indefinitely. One must be cautious about letting the word "conscientious" mean exactly the same as "conscience." We must be on our guard about giving the impression as if conscience applied only to small things. But as the carelessness more often is connected with the disregard for one's conscience in minor matters, the emphasis should go in that direction. There is also the other reason for dwelling very much on conscientiousness, in that the habit of being strict on small matters, seems nowadays to be on the wane, partially through the contempt for the old-fashioned Puritanism. But it is very important that we should try to keep this phase of Puritanism alive. While there are exceptional instances of persons being naturally over-conscientious and having too many scruples so as to become positively morbid, yet these exceptions are rare. The danger lies in the other direction. We can risk the possibility of making the person over-conscientious, far more than we can risk the chances of letting him become careless about the minor duties which make up so much of our daily life. A special emphasis should be laid on the carelessness of many persons in the way they use public property. Point out how people may abuse furniture in a hotel and sometimes cause far more injury than is paid for in the bill. Apply this to other experiences in the lack of conscientiousness in the use of utilities belonging to a whole community—books from a library, for instance. It would be well to collect quite a large number of examples of this kind, because the opportunities for lack of conscientiousness in these matters are growing all the while. A very serious danger menaces the human conscience in this special direction. It applies also to the care or carelessness we exhibit in our use of property of corporations. We shall accomplish a great deal, if we can cultivate a little more of the disposition of being "strict" in regard to the way we deal with the property we may own in common with others in a society or community, or with the property owned by a body of persons, like a corporation. There are persons who show very fine scruples in their conduct in relation to other individuals, but who seem to be utterly wanting in scruple, on the other hand, in this larger sense we speak of.

Higher Living.—XXXVI.

Be men, not beggars. Command all
By one brave, generous action; trust
Your better instincts, and be just!

—Whittier.

Personally * * * I have a passion for being independent of the world, and of every man in it.—George Ripley.

The painful, fruitless striving of the brow,
And enforced knowledge of the lips, firm set
In slow despondency's eternal sigh!

—Browning.

Most people have no patience with the young skeptic, seeing only a venturesome and arrogant spirit and a few stale and threadbare doubts. To me, the doubts are less instructive than the fact of doubting, and what this fact means to the young soul feeling his way to an independent, rational world-view.—Prof. Duvall.

Have courage to use thine own understanding; become a man; cease to trust thyself to the guidance of others.—Kant.

Adolescence is the period of unexpected, and often as perplexing as inexplainable, doubt. For the first time, really, do awful questions concerning existence and destiny legitimately arise. First, also, does criticism of current teachings and explanations bring its own train of trouble, and philosophy, religion and ethics hang in a balance which is apt to be weighted unduly in favor of the painful side. Happy the adolescent who does not have this many-aspected experience of doubt crystallize into a permanent habit of doubting that must be broken up with difficulty, if at all. But the sad possibility of this is a fact. Many people are thus afflicted, and, not able timely to recover, are obliged to go through the whole of after life doubting, wholly or in part, almost everything they learn, and everybody they come into contact with. Be it the strictest intellectual truth; the most scientific generalization; the clearest insight; the most useful practice; their own feelings or logical processes or future life; in either or every case, these people are apt to be held in the permanent grasp of such a nagging doubt, that only discomfort and dissatisfaction can finally accrue.

This, however, is entirely a matter of defective constitution, combined with wrong bringing up. If noted in childhood, it is generally easy to overcome it by inculcating such habits of discrimination as will lead only to normal doubt concerning properly doubtful things. If first noted in adolescence, it is certainly incumbent on those who know the real significance of the perfected habit to bestir themselves effectually to break it up, and to substitute a better one in its stead. Let this be the rule always; never to stop with negative instructions, or with prohibitive restraints; but always and only, when other more constructive habits have been formed. Substitution is the effectual plan by which evil can here be overcome. Put in the place of doubting a rational belief in something worth believing, and, psychically speaking, the work is done.

This leads logically to the conclusion that no adolescent's education should be considered complete until he has been trained in the wholesome practice of ascertaining the truth for himself, and in believing, at any rate, for the day, his own conclusions. The common practice of loading down the growing mind with all sorts of texts, abstrusely injected, is not the way to establish habits of reaction which will suffice either intellectually or morally. Every text, whether scientific, or esthetic, or ethical, or biblical, ought to be used simply for the building up of a mental foundation which, in turn, shall be developed, so far as possible, out of the concrete existence of one's own individual life. If every adolescent revolted absolutely at pedagogic stuffing, from a psychological point of view he could not be blamed. Whatever may be for his

nature innate and potential, ought to be developed naturally, or left to await a happier day. In the midst of life later on this will be done some way, whether we will or no. How much better done when under proper guidance instead of under arbitrary restraints, is seen in as yet exceptional instances. In these, individual experience is taken account of fully and in due season, in order that it may have engrafted upon it, or rather diffused through it, such stores of knowledge as may be properly related to it. What is needed is not volumes of discursive memorizings of notes of detached reference; but, a systematized mind, developed parallel with an equally systematized brain, to every extent needed for adult stress and service.

Simply because they have never been taught to systematically pursue and ascertain the truth, and likewise to be guided by their own independent conclusions, adults very frequently break down right in the midst of the most useful period of their lives. What good is right motive, or abundance of will power, if the means of development are defective? Little good, comparatively, when we think of what can be done, is done, when the case is otherwise. Even before adolescence is fully passed, the individual is obliged to assume responsibilities which at least imply self-dependence for insight, and method, and result. Shall he be denied the training best suited for securing this? If he is thus denied don't blame him for turning out to be either breakable, or even purchasable, when undue stress and wear shall have made some moment propitious. Of course, all through, there may be, on the part of the adolescent himself, many a silent, yet just as forceful protest against almost all the most wholesome pursuits—those which will result in the true self-reliance needed further on. Often, too, unfounded presumption, misleading complacency, or overbearing conceit, may be rapidly and unduly developed, and disastrously mistaken for the genuine independence. So much the more need, then, of suitable measures for supplanting these with a more modest conception of self, and a greater determination to cultivate the elements which will promise success.

Self-dependency in the pursuit of truth is necessary, then, in order that self-dependency of the individual may be assured. There is no more pitiable sight in society than the adult who has never as yet been effectively weaned from the youthful dependence consequent upon his second birth. During adolescence there is almost always the masterful yearning for the hypothetical support supposed to be obtainable from other and especially older personalities. Often, very often indeed, for the young man or woman there is no proper person such as parent or older relative, with whom he or she can be on sufficiently intimate and safe terms to admit of all the confidences and reliances naturally appertaining to this period. As a matter of induction from a large number of instances, the observer can be prepared to say that a very high percentage of girls between twelve and seventeen years of age have no adequate fellowship with their own mothers, and that these, in turn, know almost nothing of the real life their young daughters are leading; and the statement holds nearly equally true in respect to fathers and sons. This constitutes one of the very saddest of observations, for this is the age when blossoming sexuality not only makes adolescents bashful, secretive, reticent or tricky, but also sneeringly doubtful of the wisdom, or rather unwisdom, that has not prepared them for their peculiar experiences, and that likewise promises no appropriate explanation, sympathy or other needed help; a condition which is also often found to be a most serious interference with proper measures designed for the relief of certain troubles which in any case are very difficult to manage. Yet, for reasons that often cannot be discovered, parents seem actually to try to forget their own adolescent troubles, and to think that inasmuch as they have succeeded in living through these, their children must necessarily be able to do so, likewise. But, practically, this does not suffice; for it almost surely follows, that because of a lack of proper instruction and companionship at home, adolescents naturally gravitate to outside parties, who may be, or may not be, favorable to their best interests. Frequently the adolescent is thus encouraged to cultivate even an exclusive dependence upon outside parties for all sorts of ideas, and coddlings, and helps, which almost as often as otherwise result very naturally in interfering with a proper development of its own strength and stability. Eventually, such an one may even find that he has been actually robbed of his birthright; that is, of his right to stand, and walk, and think, and feel for himself; that he has been given, in turn, much worse than a mess of pottage; namely, has been given weak-kneed, slushy, emotional, wrong-minded habits of unsafe dependence, where he should have been trained to those of independence—intelligent, strong, and right.

Now, in the face of this untoward dependence on others, parents and everyone else who have to do with the guidance of young people, should labor forethoughtfully and hard, to be true fellows to them all. And, while being appropriately sympathetic with them in all the discomfort and loneliness necessarily attendant upon the course of adolescent development, they should labor to inculcate and enforce habits of self-reliance, and likewise of self-determination of their own destiny, forthwith. So often do these budding men and women say, "I am so lonely; no one seems to understand me; what does everything mean anyway?" And, being unable to satisfactorily explain things, and often unable to get help for their loneliness, they rapidly become limp and dependent, and later discouraged. Hence, it follows that parents themselves should seek to be actually companionable with their adolescent children; should study to truly, and not haphazardly understand them; and should see to it that each adolescent learns, above all things, to stand on its own feet, depend on its own resources, and assume its own personal responsibilties, according to the well-ascertained laws thereof.

SMITH BAKER.

The International Educational Series.

The last number is at hand of The International Educational Series. This time it is "The Educational Foundations of Trade and Industry." It was high time that we had this book. It undertakes to give us the educational foundations upon which trade is based—that is, trade in its highest terms and most aggressive forms. The author is Fabian Ware. He discusses the situation in Great Britain, France and Germany, and throws light on our home question. In other words, the time has come to wed our industries and our schools. Industrial education is rapidly displacing classical education. It does not follow that we may not, in the higher departments, also reach out toward pure literature. There are some startling chapters in this book, especially on the foundations laid in America. The book should be studied by our legislators—if there really is any necessity for these selected people making a study of anything. Probably their only known duty is to vote party issues. A national system of education is the grandest attempt of the nineteenth century. In this country it has not yet succeeded, notwithstanding the presumption to the contrary. We are only at the threshold.

E. P. POWELL.

UNITY
PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
3939 Langley Avenue, Chicago
$2.00 PER ANNUM.

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Western Unitarian Conference.

The Western Unitarian Conference held its fifty-first annual meeting in the beautiful church building of the First Unitarian Church, Milwaukee, on the 12th, 13th and 14th of May. The denominational note in the narrower sense was conspicuous by its absence. The general tone of the meetings was that of frank, humble, hopeful recognition of a general religious awakening in which it is our privilege and our duty to have a part; of appreciation of, and stimulus received from movements and ideas with which we cannot fully agree; of consciousness that we are a part of the great common life, which will be richer or poorer for our fidelity or lack of it.

On Tuesday, May 12, the ministers of the Conference lunched together at the Milwaukee Athletic Club, spending the afternoon in direct and informal talk on the ministers' duty in relation to social and economic questions and conditions.

Tuesday evening the general subject was "Our Place in the Present Religious Awakening," and the speakers were Rev. F. C. Southworth, Rev. Florence Buck and Rev. W. H. Pulsford. The signs of such an awakening were pointed out—the amazing spread of Christian Science and kindred cults, the growing enthusiasm for social service as shown in settlement work, the intense desire for better economic conditions, the frank recognition of the validity of religion and the reality of God by many a worker in the field of physical science. The need of clear thinking and sincere speaking in such a time of ferment was emphasized. It was suggested that our special part in the great movement might lie in just this clear thinking and sincere speaking. The present awakening was declared to be, in effect, a rediscovery of God and of the fact that we are his children. No denomination, it was declared, could claim, or compass, or confine to itself the new light and the new life. We are to serve its purposes, not it our purposes.

Wednesday forenoon brought the business session of the Conference. The report of the Secretary, Rev. F. V. Hawley, showed that for the eight months of his service he had lived the strenuous life and that the Conference officers had builded wisely when they chose him to succeed Mr. Southworth in the secretaryship. The Treasurer reported all bills paid and a balance of $28 on hand, as well as a considerable increase to the endowment fund. The receipts for the year were $3,971.27, $1,600 of this sum being contributions from the churches. The Conference as a result of suggestions of the Treasurer voted to try to raise $2,500 from the churches in the coming year and to apportion this sum pro rata among the churches. A vote of thanks was extended to the Treasurer, Mr. Herbert W. Brough, for his "faithful, able and painstaking service for the past seven years." The following officers were elected:

President—Mr. Morton D. Hull.

Vice-Presidents—Mr. H. A. J. Upham, Prof. C. M. Woodward.

Secretary—Rev. Fred V. Hawley.

Treasurer—Mr. Herbert W. Brough.

Directors to 1906—Rev. M. O. Simons, Rev. W. M. Backus, Rev. Mary A. Safford, Mrs. Emma N. Delano, Rev. John W. Day, Rev. A. M. Judy, Mr. C. L. Wilder.

Director to 1904—Rev. Fred M. Bennett.

A devotional service at the noon hour was led by Rev. Rett E. Olmstead, of Decorah, Iowa, who led us "thro' Nature up to Nature's God."

At the afternoon session two remarkable books were reviewed, Sir Henry Thompson's "An Unknown God," by Rev. A. Lazenby, and Prof. Wm. James' "Varieties of Religious Experience," by Rev. R. W. Boynton. Both books are by scientific experts and both bring their contribution to religion. The one book declares that "everything natural is wholesome, beneficent, righteous, wise," but leaves out of account all phenomena of the human mind; the other deals exclusively with concrete religious experiences of individuals and concludes that they possess final validity for those who have them and imply if they do not prove a larger life which touches ours, into harmony with which we may bring our own lives. The two books thus complement each other.

The evening session had for its subject "The Real Mission of a Church." Rev. N. M. Mann treated the subject historically, showing how the mission of Jesus, who went about doing good, came to be transformed with a purpose to save souls from hell by faith. Rev. Abram Wyman declared the mission of the church was summed up in worship, righteousness and service and showed what helps and hindrances had been brought to this threefold mission by modern heresies among which he named Universalism, Unitarianism, Christian Science, Higher Criticism and new conception of man and nature given by modern science. Rev. J. V. Blake drew a picture of the Ideal Church, whose true mission he said was to so present the true, the good, the beautiful that men should be changed into the image of these. He sharply criticised all sensationalism, all attempts to draw a crowd, all endeavors to make a church building a clubhouse, or a busy hive of industry and good works. He desired it to be a source and fountain of the water of life.

Thursday forenoon was devoted to the Sunday School with Rev. E. A. Horton and Rev. W. H. Pulsford as the principal speakers. The discussion was very spirited and many bits of personal experience were brought forward. On the whole, faith and hope had the emphasis and one went away helped by the meeting.

The noon devotional meeting was conducted by Rev. Marion Murdoch and participated in by Revs. Hodgins, Simons and Boynton.

In the afternoon Rev. J. W. Day spoke on "The Inspiration and Mission of Our Women," and Rev. C. J. Bartlett Crane on "The Social Mission of the Church." This address was a loving, impassioned appeal for the church to do, as well as to inspire, to direct and focus as well as generate force. It recognized the beauty and nobleness of the ideal pictured by Mr. Blake, it granted that the church *must* be the inspirer, that it *must* stand for worship and righteousness, but claimed that it might and ought to be more also. When the world so mightily needs help in a myriad of ways, is it wise, is it Christian, is it human not to use the capitalized wealth of buildings, organization, enthusiasm, high purpose, strong emotion represented in our churches for the direct doing of some of the things which so need some one to do them?

Rev. James C. Hodgins and the members of the Milwaukee Church proved to be delightful hosts and the noon luncheons served in the beautiful church parlors were something to be long remembered by all who had the pleasure of enjoying them.

The Conference closed with a banquet at the Plankinton House under the auspices of the Milwaukee Unitarian Club. The spacious and beautiful dining room was filled with happy guests, and the speaking was of an exceptionally high order. Dr. U. O. B. Wingate, President of the Club, in a cordial word of welcome introduced the toastmaster for the evening, Rev. James C. Hodgins, pastor of the Milwaukee Church. The first speaker was Rev. Edward A. Horton, of Boston, whose happy and felicitous manner proved contagious and put the whole company in the very best of humor. He brought greetings from the A. U. A. and the Sunday School Society and emphasied in his own strong fashion the growing power of our co-operative work. He was followed by Rev. Wilson M. Backus. Mr. Backus in a pleasant and most sympathetic manner emphasized the worth of the spirit which desires to give rather than to get as being the real working force in any religious fellowship. Rev. Caroline Bartlett Crane, of Kalamazoo, spoke in a happy way of the longevity and power, both mental and physical, which is apt to follow people who early ally themselves with the minority in struggling for a great cause. Rev. A. C. Grier, pastor of the Universalist Church in Racine, brought greetings from the Universalist denomination and emphasized the growing fellowship between Universalists and Unitarians. Rev. Minot O. Simons, of Cleveland, showed the power of co-ordinate activity and urged the necessity of more and better "team work" among our independent churches.

Rev. Franklin C. Southworth, President of the Meadville Theological School, showed the desirability of parents interesting themselves in careful religious instruction and helping to make so prominent the possibilities of service in the Unitarian ministry so attractive as to draw to it our finest and strongest youths.

The closing speech was made by Jenkin Lloyd Jones, who after saying that unlike his fellow-speakers he was never "reminded of a story" on such occasions, but was always obliged to hunt one up, gave a strong and eloquent word, showing that the real achievements of the Nineteenth Century could not be measured in the "bumptious manner" so commonly used by press and platform, but rather in the outgrowth of sympathy and fellowship which has made the wheels of life grind less hard and quickened our hopes and zeal for greater

things to come. The whole audience seemed to feel that his inclusive, prophetic spirit expressed in words so logical and strong was a fitting climax for the fifty-first annual meeting of the Western Conference.

ERNEST C. SMITH.

Hinsdale, Ill.

Foreign Notes.

THE INTERNATIONAL COUNCIL AT AMSTERDAM.—So far as I remember UNITY has not yet called attention to the second biennial meeting of the International Council of Unitarians and Other Liberal Religious Thinkers and Workers—one never quotes that name without longing to shorten it and make it more effective!—so it may not be amiss to repeat in this place some of the information supplied by the Council's Secretary, Rev. C. W. Wendte, through the columns of the *Christian Register* and the printed circulars supplied to all who apply for information.

The International Council had its inception in Boston when the American Unitarian Association celebrated its seventy-fifth anniversary. The following year, 1901, its first regular meetings were held in London in connection with those of the British and Foreign Unitarian Association. It seems to have been a success from the start. The London proceedings were widely and fully reported at the time and have since appeared in a substantial volume which has been pronounced "very meaty."

This year the Council makes its first appearance on the continent of Europe and hence in a non-English-speaking country. It seems very fitting that its advent there should be made in "brave little Holland," the scene of that immortal, most amazing and heroic struggle for religious as well as civil liberty.

The sessions will be held at Amsterdam September 1-4, under the auspices of the Dutch *Vergaterung von Moderne Theologen*, or Conference of Liberal Ministers, in the large hall of the Free Congregation of Amsterdam. Of this congregation the Rev. P. H. Hugenholtz, well known, if I mistake not, in this part of America, is pastor. An executive committee comprising men of learning, character and position in the Dutch universities and churches, together with a local committee of interested citizens, has prepared a brilliant program for the Council sessions, together with receptions, excursions and other hospitalities that cannot fail to make the convention a profitable and memorable one to all participants.

Mr. Wendte reports that Great Britain will have a strong delegation, fully fifty names being already enrolled. Some twenty Americans, nine of them ministers, have already signified their intention to be present. Among these may be mentioned, beside Rev. C. W. Wendte and Rev. Samuel A. Eliot, as a matter of course, Rev. J. H. Crooker, D. D., and Mrs. Crooker, of Ann Arbor; Rev. Dr. W. M. Brundage, wife and son, from Albany, N. Y. Fifteen or twenty countries and as many church connections, says Mr. Wendte, will be represented.

A detailed program has not been announced, but the outline for the four days is as follows:

Tuesday, Sept. 1.—10 a. m., annual meeting of the liberal ministers of Holland. Papers in Dutch, followed by discussion. Members of the International Council cordially invited. 7 p. m., religious service in one of the Amsterdam churches, Rev. J. van Loenen Martinet, preacher; 8:30 p. m., reception of the foreign delegates.

Wednesday, Sept. 2.—10 a. m., first session of the International Council. Opening address by the president, Dr. Oort, of Leiden. Four short papers; 12:30 p. m., interval for luncheon; 2 p. m., second session, papers will be read by representatives from America, England and continental countries; 4 p. m., interval for tea; 8:30 p. m., reception by the Burgomaster of Amsterdam.

Thursday, Sept. 3.—10 a. m., third session, papers by representatives from various countries; 12:30 p. m., interval for luncheon. In the afternoon an excursion, probably to The Hague and Scheveningen.

Friday, Sept. 4.—10 a. m., fourth session, papers by representatives of various countries; 12:30 p. m., interval for luncheon. In the afternoon an excursion of the delegates to Leiden.

Among those who have already promised papers are the Rev. Alfred Altherr, of St. Leonard's Church, Basel, and author of a German life of Theodore Parker, on "Free Religious Thought in German Switzerland"; Prof. Bruining, of Amsterdam, on The Aggressive character of liberal religious faith; Prof. Cannegieter, of Utrecht, on Personality and Religion; Prof. Otto Pfleiderer, of Berlin; Rev. J. Estlin Carpenter, of Oxford, first president of the Council, on The Place of Christianity in the religions of the world; Rev. Dr. S. A. Eliot, president of the American Unitarian Association, on Liberal religion in America; Rev. J. H. Crooker, on American ideals in education; Rev. Dr. A. Kalthoff, of Bremen, on the Influence of material circumstances on religion; Rev. Philip H. Wicksteed, of London, on the Religious significance of Dante; Rev. C. W. Wendte on the Centenary of Ralph Waldo Emerson; Edwin D. Mead, of Boston, on the World's debt to Holland for the propaganda of universal peace.

There will be no official language for the Council, Dutch, French, German and English all being used. The meetings and excursions are open to all. Special rates at hotels may be obtained by all holding a membership card. The membership fee is one dollar in American money or its equivalent in any of the leading foreign currencies.

Immediately after the adjournment of the Council there will be an opportunity for all delegates who so desire to visit our co-religionists in Hungary and Transylvania, where, as Mr. John Fretwell assures them, they will receive a most hearty and hospitable welcome. This excursion will be in charge of Mr. Shrubsole, who headed a similar pilgrimage after the meetings of the Council two years ago. Persons desiring to avail themselves of this opportunity should address themselves to Mr. Shrubsole, Essex Hall, Essex street, Strand, London.

Fuller information concerning the Amsterdam meetings may be had from Rev. C. W. Wendte, 11 Appleton street, Boston, and Prof. B. D. Eerdmans, Plantsven 71, Leiden, Holland, Communications concerning hotel accommodations and lodgings should be addressed to Rev. P. H. Hugenholtz, Willenspark-weg 12, Amsterdam.

This is the season when some are already starting and more are planning their routes for summer travel, and it would seem there might be some who have not yet noticed about this international gathering of liberal religious thinkers and workers, who would be glad to include it in their itinerary for northern Europe. To such this notice makes its appeal.

It may be interesting also to note that the Rev. Alfred Altherr, of Basel, above mentioned, is a guest of the American Unitarian Association at the anniversary meetings in Boston this week. Prof. Thomas Garrigue Masaryk, the Bohemian professor, whose course of lectures last season, on the Philosophy of the history of a small nation, was noticed in these columns, is expected at the International Council in Amsterdam, and it is hoped that Charles Wagner, of Paris, widely known in this country as author of "The Simple Life," will also be in attendance.

M. E. H.

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First Week—Introduction to Robert Browning's "Ring and the Book," interpretative readings from Caponsacchi, Pompilia, the Pope and Guido, by Mr. Jones.

Second Week—Some short poems from Robert Browning's later books, "Ferishtah's Fancies" and "Asolando," by Mr. Jones.

Third Week—*The Persian Rose Garden,* by Miss Anne B. Mitchell. Firdusi, Omar Khayyam, Hafiz and Saadi are some of the names that belong to this strangely remote but vital poet's corner of the eleventh, twelfth and fourteenth centuries, A. D., little known but much felt in modern poetry. Witness the sweet and subtle things from this far away time in the pages of Emerson, Edwin Arnold, Bayard Taylor, Alger's Poetry of the Orient.

Fourth Week—Lessons from the Life of John Ruskin. *Praterita and Hortus Inclusus.*

Fifth Week—His Sociological Message: Unto This Last, and Time and Tide.

The poetry of Ralph Waldo Emerson will be the basis of one hour's reading every morning on the porch of Westhope Cottage and of the Sunday Evening Vesper Readings throughout the season, from July 1st to September 15th, when the program of the Summer School does not interfere. This will be Tower Hill's contribution to the Emerson Centenary.

SCIENCE WORK.

FIRST YEAR IN A FIVE YEARS' COURSE—GEOLOGY.—Thomas R. Lloyd Jones, Director.

I. STRUCTURAL GEOLOGY.

1. Rock.
2. Granite, Composition of, etc.
3. Rock weathering.
   a. Agents of Erosion.
   b. Corrosion.
   c. Soil Formation.
   d. Nature of Soil Determined by the Nature of Rock, etc.
4. Rock Formation.
   a. Sedimentary Rock.
      1. Sandstone.
      2. Limestone.
      3. Shale.
   b. Metamorphic Rock.
      1. Marble.
      2. Quartzite.
      3. Slate.
   c. Igneous Rock. Examples.

II. HISTORICAL GEOLOGY.

1. Geological Ages. (Brief.)
2. Geological History of
   a. The U. S. in General.
   b. Wisconsin, Illinois, etc., in particular.
   c. Tower Hill's Place in the Entire Scheme.
3. Glacial Period.
   a. Probable Causes. (Brief.)
   b. Effects of Glacial Action Upon Surface of the Earth.
   c. Driftless Area of Wisconsin.

III. LANDSCAPE GEOLOGY.

1. Study of Local Conditions.
   a. Altitudes of Surrounding Points Found and Profiles Made.
   b. General Character of Landscape Compared With That of Madison, Milwaukee, Chicago, etc.
   c. Study of Bar Formation, etc., etc., etc.

GENERAL FIELD WORK.

I. Study of Local Ferns, Specimens to Be Pressed, Mounted, Labeled and Kept as Nucleus of Collection for Tower Hill, to Be Added To Each Year.
II. Study of Local Flowers, Treated as With Ferns.
III. Study of Local Trees.
IV. Anything that comes to hand in case a person can be found upon the hill who knows enough to direct work upon it.

Class work 8:30 to 9:30 a. m. five days in the week.

MISCELLANEOUS.

LECTURES—Most of the lectures this year, of which there will be three of four a week, will be in connection with the morning work in the history of religion and will be given by Rev. H. M. Simmons, Mr. Jones and such lectures as the Science Department may care to arrange for.

Sunday Services—The number and nature of the Sunday services will be arranged for by the local committee at Hillside and announced later.

Unattended Children—Miss Wynne Lackersteen will again assume the charge of a few unattended children For further particulars she may be addressed at Hartford, Wisconsin.

Library Class—Miss Evelyn H. Walker for the third year will give instruction in library work with special reference to Sunday school and small public and private libraries.

Art Classes.—Lessons in drawing, sketching and water color will be arranged for as required.

Terms—A registration of five dollars admits to all the classes through the term of five weeks. This is a *school,* and not an *assembly* depending for its revenue on crowds. It is class work, not audience work. The limited number provided for makes it impossible to meet the minimum current expenses on fractional tickets. It is hoped that such will not be asked for. Course tickets for the evening lectures are sold for one dollar. Family tickets, good for all minors and those who are dependent on the one family purse, for the season, seven dollars.

TOWER HILL SUMMER ENCAMPMENT.

This is the host of the Summer School. It is situated three miles from Spring Green, Wis., on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul road. It is open for guests from July 1st to September 15th. Accommodations under roofs for about forty people. Tents with floors as required. Tower Hill is equipped with general dining room, water works, ice house, pavilion, garden, cows, team, buckboard, etc. etc.

For particulars concerning cottages, building privileges, rent of tents, rooms in Long Houses, board, etc., address until July first, *Mrs. Edith Lackersteen,* 3939 Langley Avenue, Chicago; after that, Spring Green, Wisconsin.

(See Page 178.)

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